

Bloomfield Citizen.

A WEEKLY JOURNAL

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THE CITIZEN solicits contributions from the general public on any subject—political, religious, educational, or social—so long as they do not contain any personal attacks.

All communications must be accompanied by the writer's name, not necessarily for publication, but as an evidence of good faith.

Advertisements for insertion in the current week must be in hand not later than Friday noon.

SATURDAY, MAY 19, 1894.

ELECTRIC RAILROADS.

The question of permitting the introduction in this town of the trolley system of street railway locomotion is one over which there is a division of sentiment. The question has been discussed in public meeting and arguments on both sides advanced. The argument against the trolley is a strong and sound one.

The system is a dangerous one. The franchises asked for by the corporations are valuable, and it does not seem proper to hand them over without fair compensation.

A specious argument also enters in to any discussion of the street railway question. Street cars are represented as a poor man's luxury, offsetting the coaches and carriages of the rich.

Shrewd manipulators take advantage of the susceptibility of the poor man to imagine that the rich are opposed to street railways and any vote on the question in a public meeting is more or less influenced by this sophistry. But aside from sentiment and sophistry there are many practical men who realize that electricity as a propelling power for street railroads has come to stay. That it is going to be universally applied and that any opposition to it will be eventually overcome by those who have in other towns enjoyed its advantages over horse power. Trolley cars are more speedy and more comfortable than horse cars. The contrast can be readily experienced by a journey to Orange over the Suburban Traction Company's line. Horse cars are used between Bay Avenue and the Washington Street Stable. From that point to Orange the trolley cars are used. A change for the better is at once noticeable, and but very few passengers have made the journey without expressing a desire for a continuous trolley system in the town.

But thousands of dollars paid out in settling damage claims is stimulating traction companies in devising methods of increasing the danger and reducing it to a minimum. The Suburban Traction Company has made the journey without expressing a desire for a continuous trolley system in the town. The danger of a continuous trolley system is dangerous no doubt. But thousands of dollars paid out in settling damage claims is stimulating traction companies in devising methods of increasing the danger and reducing it to a minimum. The Suburban Traction Company has made the journey without expressing a desire for a continuous trolley system in the town.

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The compensation offered by the Company for the franchise is as follows: One hundred and fifty dollars per annum for every mile of track operated within the township for a period of five years from January 1, 1895 to January 1, 1900. Three hundred and fifty dollars per mile from January 1, 1905; and four hundred and fifty dollars per mile after January 1, 1910. This latter sum to be the maximum limit. The company also agrees to the usual general terms relating to the construction of the road, and also agrees to sprinkle tracks in dry and dusty weather.

There is one very essential point, however, to which the company does not agree, and which it declares it is insisted on it does not want the franchise—that is the extension of the road to Brookdale. To be of material and financial benefit to this town, the tracks ought to go to Brookdale. It would develop and bring closer to the Centre a remote section of the township. Of course it is obvious that to extend the tracks to Brookdale would more than double the amount of license fee the company will be called upon to pay on its present mileage. That, however, is a point for compromise. The line beyond Bay Avenue will not be remunerative for some time, and probably should not be subjected to the same embargo as from Bay Avenue southward. Brookdale, however, offers a fine field for development, and railway communication with that portion of the town is sorely needed.

Taking it for granted that the introduction of the trolley system is a foregone conclusion, it now remains to make the most advantageous use of it possible, and the bringing of the extremes of the township in close connection with the Centre seems to be one of the most beneficial results derivable from it.

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Civil and Religious Liberty.

TO THE EDITOR OF THE CITIZEN:

SIR: A sermon preached by the clergyman who officiates at the Baptist Church, published in the CITIZEN of May 12, contains the following remarkable statement:

"No man whose religious beliefs bind him in allegiance first and foremost and forever to the dictates of the priest, bishop, or pope can be a good citizen in this or any other country. Roman Catholics are bound under the awful fear of excommunication from the rites of the Church to exercise their rights as citizens as they are directed and bidden by the hierarchy. And they do thus act no matter what the consequences to the country, or even to the political party to which by personal preference they are allied."

That the above is a serious reflection on many good citizens of this town is obvious. Least some who may not devote much thought to the true position of Catholics in exercising their right of franchise should accept an erroneous impression calculated to be given in the Baptist clergyman's sermon, your kind permission is requested for the insertion of some extracts touching on the question of civil and religious liberty from a Catholic standpoint, and it is also desirous to attract attention to the fact that civil and religious liberty is a sentiment that Catholics dare read about, think about, and express without fear of excommunication, and if the occasion demands it will stand up for in defiance of excommunication. As this is intended as a Catholic statement of the case the testimony of Catholics will be given in evidence. Cardinal Gibbons thus defines civil and religious liberty:

"A man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God. This religious liberty is the true right of every man."

"A man enjoys civil liberty when he is exempt from the arbitrary will of others, and when he is governed by equitable laws established for the general welfare of society. So long as in common with his fellow citizens he observes the laws of the State, any exceptional restraint imposed upon him in the exercise of his rights as a citizen is so far an infringement on his civil liberty."

"The Catholic Church," the Cardinal asserts, "has always been the zealous promoter of religious and civil liberty." In support of his proposition he cites the following historical evidence:

"The greatest bulwark of civil liberty is the famous Magna Charta. It is the foundation not only of British, but also of our own liberties. It began to take form in the thirteenth century, and was finally embodied in the Charter of Liberties and the Charter of the Forest, which were granted by King John to his barons in 1215. It was the first step towards the establishment of the principle that the king was not above the law, and that the rights of the subject were to be protected against the arbitrary power of the monarch."

"Leonard Calvert, the brother of Lord Baltimore and the leader of the Catholic colony, having sailed from England in the Ark and the Dove, reached his destination on the Potomac in March, 1634. The Catholics took quiet possession of the little place, and religious liberty received a home; its only home in the wide world, at the humble village which bore the name of St. Mary's."

"But far more memorable was the character of the Maryland institutions. Every other country in the world had been persecuting laws; but through the benign administration of the government of that province, no person professing to believe in Jesus Christ was permitted to be molested on account of religion. Under the munificence and superintending mildness of Lord Baltimore, a dreary wilderness was soon quickened with the swarming life and activity of prosperous settlements; the Roman Catholics who were oppressed by the laws of England were sure to find a peaceful asylum in the quiet harbors of the Chesapeake; and there, too, Protestants were sheltered against Protestant intolerance."

"Ever intent on advancing the interests of his colony, Lord Baltimore invited the Puritans of Massachusetts to emigrate to Maryland, offering them lands and privileges and free liberty of religion."

"On the 2d of April, 1649, the General Assembly of Maryland passed the following act, which will reflect unfading glory on that State as long as liberty is cherished in the hearts of men: 'Whereas, the enforcing of conscience in matters of religion hath frequently fallen out to be of dangerous consequence in these commonwealths where it has been practiced, and for the more quiet and peaceable government of the province, and the better to preserve mutual love and unity amongst the inhabitants, no person whatsoever within this province, professing to believe in Jesus Christ, shall from henceforth be in any way troubled or molested for his or her religion, nor in the free exercise thereof, nor any way compelled to the belief or exercise of any other religion against his or her consent.'"

"Upon this noble statute, Bancroft makes the following candid and judicious comment: 'The design of the law of Maryland was to protect freedom of conscience; and some years after it had been confirmed, the apologist of Lord Baltimore could assert that his government had never given disturbance to any person in Maryland for matter of religion; that the colonists enjoyed freedom of conscience, not less than freedom

of person and estate, as amply as ever any people in any place of the world. The disfranchisement of Freleacy from Massachusetts and the Puritans from Virginia were welcomed to equal liberty of conscience and political rights in the Roman Catholic province of Maryland.'"

"Five years later, when the Puritans gained the ascendancy in Maryland, they were guilty of the infamous ingratitude of disfranchising the very Catholic settlers by whom they had been so hospitably entertained."

"What shall I say of the prominent part that was taken by distinguished representatives of the Catholic Church in the cause of our American independence? What shall I say of Charles Carroll of Carrollton, who, at the risk of sacrificing his rich estates, signed the Declaration of Independence; of Rev. John Carroll, afterwards the first Archbishop of Baltimore, who, with his cousin Charles Carroll and Benjamin Franklin, was sent by Congress to Canada to secure the co-operation of the people of that province in the struggle for liberty; of Kosciusko, Lafayette, Pulaski, and a host of other Catholic heroes who labored so effectively in the same glorious cause? American patriots without number the Church has nursed in her bosom; a traitor never."

"The father of his country was not unmindful of these services. Shortly after his election to the Presidency, replying to an address of his Catholic fellow-citizens, he uses the following language: 'I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution, and the establishment of their government; or the important assistance they received from a nation in which the Roman Catholic faith is professed.'"

"And the Catholics of our generation have nobly emulated the patriotism and the spirit of toleration exhibited by their ancestors. They can neither be accused of disloyalty, nor of intolerance to their dissenting brethren. In more than one instance of our nation's history, our churches have been desecrated and burned to the ground; our convents have been invaded and destroyed; our clergy have been exposed to insult and violence. These injuries have been inflicted upon us by incendiary mobs animated by hatred of Catholicism. Yet, in spite of these provocations, our Catholic citizens, though wielding an immense numerical influence in the localities where they suffered, have never retaliated. It is in a spirit of just pride that we can affirm that in the United States no Protestant house of worship or educational institution has been destroyed, nor violence offered to a Protestant minister, by those who profess the Catholic faith. God grant that such may always be our record."

"But, thank God, we live in a country where liberty of conscience is respected, and where the civil constitution holds over us theegis of her protective without intermeddling with ecclesiastical affairs. From my heart, I say, America, with all thy faults, I love thee still. And perhaps at this moment there is no nation on the face of the earth where the Church is less trammelled, and where she has more liberty to carry out her sublime destiny, than in the United States."

"I do not wish to see the day when the Church will become a relic of the government and to build our churches or to pay the salary of our clergy; the government may then begin to date to us what doctrine we ought to preach. And in proportion as state patronage would increase, the sympathy and aid of the faithful would diminish."

"In the North American Review for May George Parsons Lathrop writes as follows: 'Some assume to regard Catholics as enemies of popular free education and as disloyal, or incapable of loyalty, to the United States. Now, these ideas are a really mistaken; they are without basis in either principle or fact, in the teachings of the Church. Those wilful or misguided detractors who insist to the contrary blot out from memory such Catholic patriots as General Sheridan and that great Chief Justice of the United States, Roger Taney, who were eminent types of thousands of humbler citizens and soldiers who share their religion. In their general hatred of our doctrine, or their suspicion and dislike of one and another among the various race-stocks represented in the universal Church, they seem to forget that it includes a larger number of people whose families have been settled in this country from the earliest colonial times, who are quite as well qualified to pronounce upon patriotism as any one else. To give an instance, my American ancestry runs back through a line of Yankee blood for 260 years, and numbers a long list of Puritans who were among the active and efficient founders of Massachusetts and Connecticut, as ministers, lawyers, governors, business men, farmers, builders. Honoring their good citizenship and their piety (according to their light), and with a love of broadening popular liberty inborn, I think I know what it is to be an American and to feel as an American. For one, then, I unhesitatingly declare that Catholic Christian faith and teaching deepen and strengthen even a long-inherited loyalty to my country; and that they must inevitably intensify the sentiment and principle of patriotism in all who accept them.'"

Bourke Cockran gives his eloquent testimony to the patriotism of Catholics as follows: 'To declare that the Catholic Church is hostile to the republic is to declare that the mother is hostile to her own offspring. The Catholic Church is the oldest republic in the world, and has been always favorable to such institutions. Those who tell us that the Catholic Church, in its educational system, is hostile to this government (here a voice in the audience cried out, 'They lie'). Let those who tell us such things look back to the work the Church has been doing for 2,000 years.' Advancing toward the Archbishop with forefinger outstretched, Mr. Cockran declared with fervor that he would accept the teachings of the Church from the Archbishop with the utmost reverence, as befitting a son of the Church. 'But should the day ever come (Mr. Cockran's voice rose until it echoed through the big hall, and he was so close to the Archbishop that the outstretched forefinger almost touched his nose) when from a Catholic pulpit you utter one word hostile to the integrity of this Government, I tell you that if such language falls from your lips it will be heretical. You will be false to the Church that placed the consecrated oil upon your hands for the blessing of your children.' A CATHOLIC."

A TEST OF HIS NERVE.

Constable George H. Griffin Runs up Against a Bad Man—A Run, a Fight, and an Arrest.

John Monahan is a resident of Orange, and well known to the police of East Orange and Orange, who very much prefer to arrest any other man than Mr. Monahan. The latter has been wanted for some time on a charge of larceny and receiving. The police apparently could not or were afraid to arrest the man. On Wednesday Constable George H. Griffin, the well-known manager of the Watsessing Base-ball Club, who is employed in the Sheriff's office was despatched to East Orange with orders to arrest Monahan. It was a nerve-testing job, but Constable Griffin was equal to the occasion. The constable had a capias for Monahan's arrest, and accompanied by Detective Bell of East Orange, they went to the blacksmith shop where Monahan was employed.

Bell and Ransley went into the shop and apprised the man that he was under arrest. He appeared to be a mild man, and when he asked if he might get his hat the officers granted him the desired permission. But Monahan at once made a run for the door and out into a small alley, where he was overtaken by Constable Griffin.

Monahan resisted, and over and over in the dust the constable and Monahan rolled, but the affair was brought to a sudden termination by the arrival of the other officers. The prisoner was brought to the Court-house, where he pleaded not guilty to the charge.

Marvellous Results.

From a letter written by Rev. J. Gunderman, of Dimondale, Mich., we are permitted to make this extract: "I have no hesitation in recommending Dr. King's New Discovery, as the results were almost marvellous in the case of my wife. While I was pastor of the Baptist Church at Rives Junction she was brought down with Pneumonia succeeding La Grippe. Terrible paroxysms of coughing would last hours with little interruption, and it seemed as if she could not survive them. A friend recommended Dr. King's New Discovery; it was quick in its work and highly satisfactory in results." Trial bottles free at Geo. M. Wood's drug store. Regular size 50c. and \$1.00.—Adv.

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Mrs. F. W. Bennett will resume musical instruction on September 14th. For terms, etc., address or call at 537 Bloomfield Avenue.—Adv.

Attention is called to the advertisement of J. H. Watkins, who has opened a new dry goods store at No. 316 Glenwood Avenue.

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